

# BOOK REVIEWS

*C. S. Lewis, Speaker and Teacher*, by Carolyn Keefe (ed.). Grand Rapids: Zondervan Publishing Company, 1971. 136 pages. +. \$3.95.

Here is another in the rash of C. S. Lewis books (and articles), and educated guessing would suggest by no means the last. Contributions in this anthology are by Clyde S. Kilby of Wheaton, Stuart Barton Babbage of Gordon-Conwell, George Bailey of *Harper's*, Walter Hooper of Oxford, Owen Barfield, lecturer and retired London solicitor, and Editor Carolyn Keefe of West Chester State College in Pennsylvania.

Kilby writes with charm and precision. He is worth reading not only for the content but also for style. Hooper discusses a scholarly fraternity to which Lewis belonged and for which he read papers now and again. Bailey attempts to capture Lewis' university lecture work. Barfield treats Lewis the conversationalist, and more. Babbage tells us the story of Lewis' ministry to Royal Air Force men during the War. Finally, Carolyn Keefe gives us an inside view of Lewis on the air, also a short concluding chapter on his voice.

One will read this book with profit. Inevitably such a man as C. S. Lewis can give us all fresh insight, new perspective, and deepened appreciation for communication as true art.

Altogether, one is left with the impression that Lewis was genuine. His lectures were creative and the product of hard work. His broadcasting, though apparently a pain to him, was done with great success. His unique personality and his brilliant mind come through to the reader.

Donald E. Demaray

*To Apply the Gospel*, Edited by Max Warren. Grand Rapids: Eerdmans, 1971. 243 pages. \$6.95.

*To Apply the Gospel* consists of selections from the writings of Henry Venn, an Anglican minister who was closely connected with

the Church Missionary Society in England from the year 1834 to 1872. Venn exerted a powerful influence in shaping the over-all pattern of the missionary enterprise through the nineteenth century and for several decades in the twentieth century. In addition, he was able to influence British colonial policy at several points, particularly with respect to West Africa. During his life-time Henry Venn wrote numerous articles in which he set forth his views, convictions and theories about missions. These articles were distributed privately among the members of the Church Missionary Society, and led to the formation of basic principles involved in the establishing of indigenous churches on the mission field. Canon Max Warren, who for many years was General Secretary of the C.M.S. and who is widely acknowledged as an authority on missiology, has made excellent selections from Venn's voluminous writings. Mission students and administrators will welcome this resourceful volume.

In the first part of the book the author presents a brief interpretation of Henry Venn, his thought and practice, and a bibliography of his writings. The main part of the volume comprises Venn's articles, dealing with such subjects as "The Coming into Being of a Church," "The Calling and Work of a Missionary," "The Principles of a Missionary Society," "Ecumenicity," "The Role of Missions in Promoting Welfare and Education," and "The Relationship between Missions and Governments."

Those interested in a study of indigenous principles for missionary work in the twentieth century will find this volume stimulating and helpful.

John T. Seamands

*Parish Planning*, by Lyle E. Schaller. Nashville: Abingdon, 1971. 240 pages. \$3.45 (paperback edition)

The sub-title of this book is "How to Get Things Done in Your Church." The author is a church consultant who over the past decade has worked with hundreds of congregations each year. Until quite recently he served as Director of the Planning and Research Center for

Parish Development at Evangelical Theological Seminary, Napierville, Illinois. The author of several books in the area of church administration and planning, he is now on the staff of Yokefellow Institute, Richmond, Indiana.

This volume is the sequel to the author's former treatise, *The Local Church Looks to the Future*. That book emphasized the importance of a definition of purpose, suggested that differences in the definition of purpose constitutes the greatest single source of tension in the churches, and included chapters on specific parish planning problems such as interchurch cooperation, building planning, and evangelism.

In this present volume the central emphasis is on finding the "handles" for beginning the planning process, on the critical importance of self-evaluation, and on the implementation process or turning ideas and plans into program and ministry. The opening chapter suggests that the analogies of a covenant and a pilgrimage provide a helpful frame of reference for parish planning.

Chapter 2 discusses the budget as a practical way of beginning parish planning. Recognizing the most subversive force in the local church today to be institutional blight, the author, in chapter 3, discusses the nature and form of this problem and offers suggestions toward solution. The critical nature of evaluation and accountability, are discussed in chapter 4. The implementation process, which is the most urgent need today, is analyzed and discussed in the fifth chapter. Chapter 6 relates parish planning to four differing types of churches. Evangelism "the most neglected task" of the Church, is emphasized in chapter 7. The final chapter is a summons to the improvement of the quality of performance in the local congregation.

Pastors and other leaders in the local congregation ought to master the contents of this book. On the institutional side it contains valid guidelines for church renewal. Undoubtedly when the human agents in the church do their "consecrated best" the Holy Spirit will do the rest and bring into the life of the local congregation the "spiritual plus."

Frank Bateman Stanger

*Ezra Studies*, by Charles Cutler Torrey. New York: KTAV Publishing House, 1970. 346 pages. \$14.95.

At the turn of the century considerable debate was taking place concerning the chronological order and relative importance of Ezra and Nehemiah. Traditionally, Ezra has been placed earlier and given relatively more importance. The JEDP theorists agreed, making Ezra the great synthesizer of the Pentateuch. But the Biblical text presents several problems for the priority of Ezra. As a result, there were those who proposed making Ezra, still of great importance, chronologically later than Nehemiah. The bulk of scholars today accept this latter view. In part, this is so because, as noted by William Stinespring in his introduction, C. C. Torrey stepped into the controversy with a yet more radical position. Torrey declared that Ezra was a figment of the chronicler's imagination, someone upon whom the chronicler could hang his own historicized theology. This position was so radical that it made the late-dating of Ezra appear moderate and thus more acceptable.

Torrey defended this view in a series of articles which appeared between 1906 and 1907. They were joined together in book form and republished in 1910. Since that time every study of Ezra-Nehemiah has had to take cognizance of Torrey's work if only in an attempt to refute it. In view of that continuing significance, KTAV has made this reprint available.

A substantial part of Torrey's investigation centered on the relation of the book of Ezra to the deuterocanonical II Esdras. Since both appear in the LXX, and yet differ only in one incident, Torrey concluded that they are two editions of one theological history. The second major part of the study considered the relation of Ezra-Nehemiah to Chronicles. From the points of view of literary structure, linguistics and style, Torrey argued that one man was responsible for all three, although Ezra and Nehemiah have been subsequently broken apart.

The intervening years have not gained many adherents for Torrey's position. Evangelicals, whose faith is predicated, in part, on the historical accuracy of the Scriptures, will find little in Torrey's conclusions with which to agree. However, his general methodology and particularly his observations on the interrelations between Chronicles, I Esdras and Ezra-Nehemiah can be studied with profit.

John Oswalt

*Bible Study Sourcebook*, by Donald Demaray. Grand Rapids: Zondervan, 1971. 68 pages. \$3.95.

Formerly known as the *Cowman Handbook of the Bible*, this sourcebook was revised by Dr. Demaray in 1964 and is now available in a "paper back" edition. Actually the cover is a tough plasticized paper that will stand much wear.

The content of this aid to Bible study is for the general reader. There are three major parts: Our Bible: charting its cause; Our Bible: book by book; and Our Bible: persons, places and things. Each part has three chapters. Near the end of the volume are two appendices. The first is a series of 130 thumbnail biographies of Christian leaders who had a deep interest in the Bible and its application. The second appendix is a short bibliography of Bible study tools for the serious student. Following the appendices is a set of Rand-McNally maps of high quality. A comprehensive index to persons, places and topics comes at the end.

The stance throughout is conservative in matters relating to the composition, date and authorship of each book; and strongly evangelical in regard to questions of authority and inspiration.

The volume does not contain evaluations of opposing views on controversial matters; it is not constructed with the technically-trained Bible student in mind. But the busy pastor or Sunday School teacher will find here a wealth of information.

G. H. Livingston

*Companion to the Hymnal: A Handbook to the 1964 Methodist Hymnal*, by Fred D. Gealy, Austin C. Lovelace, Carlton R. Young. Nashville: Abingdon, 1970. 766 pages. \$10.00.

The authors in compiling the volume used material common to all hymnody. Dr. Gealy, a distinguished hymnologist and professor in the Methodist Theological School in Ohio, also served as consultant on liturgical music for the 1964 Methodist Hymnal. Dr. Lovelace is Minister of Music at Montview Boulevard Presbyterian Church in

Denver, Colorado, and teaches organ at Temple Buell College in Denver. Dr. Young, editor of *The Methodist Hymnal*, is associate professor of Church Music in the Perkins School of Theology and the School of the Arts, Southern Methodist University, Dallas.

This volume is based on the 1964 edition of *The Methodist Hymnal*.

In Part I—"General Articles"—Dr. Gealy analyses the psalms and hymn texts of the church: Dr. Lovelace presents a survey of hymn tunes; and Dr. Young discusses American Methodist hymn books.

In Part II—"Comments on Texts and Tunes"—the material on the texts and tunes is arranged alphabetically.

Part III contains brief "Biographies of Composers, Arrangers, Authors and Translators."

Part IV contains an extensive "Bibliography and Indexes."

This well-documented and attractively written volume is designed to be used by all students of hymnology. The book will be an excellent reference for present and future generations.

Frank Bateman Stanger

*The Zondervan Pictorial Bible Atlas*, by E. M. Blaiklock. Grand Rapids: Zondervan, 1969. 401 pages, plus maps. \$9.95.

This well printed and bound volume is designed as a reference work, supplementing Zondervan's *Pictorial Bible Dictionary*, *Topical Bible*, and *Matthew Henry Commentary*. The book contains over 200 pictures in monochrome and black and white and two separate sets of maps: the Trans-Vision and the Rand McNally maps. The text contains several smaller maps and diagrams both of regions and of cities. This Atlas follows the familiar plan of providing geographical background to Bible history, beginning with Genesis and concluding with the expansion of the church to the end of the first century of our era. In addition, there are chapters dealing with the cities of the Bible, archaeology, languages, and geology. The contributors include an international team: Merrill Tenney and Barton Payne from Wheaton, R. K. Harrison from Canada, D. R. Bowes, J. M. Houston, F. F. Bruce from

England; Australia and New Zealand are also well represented by E. A. Judge, W. F. Richardson, and J. A. Thompson. Chapters dealing with Biblical history present a general orientation to the subject, slanted toward geography. There are few footnotes, but some of the chapters have helpful classified bibliographies at the end.

Chapters dealing with the Old Testament by R. K. Harrison are written in a clear, concise manner with careful attention to accuracy. The same is true of the work of Bruce and Tenney on the New Testament portion. There are indices of both Scripture and subject references.

One of the more valuable portions of the volume would appear to be the appendices, which are more specialized. The worth of the book would have been increased had there been more documentation in the form of footnotes guiding the reader to primary sources. For those desiring an introduction, an over-all orientation, this attractive volume is both readable and informative. The format is conveniently broken into segments which make the contents readily accessible.

George A. Turner

*Studies in Biblical and Semitic Symbolism*, by Maurice H. Farbridge. New York: KTAV Publishing House, 1970. 288 pages. \$14.95.

This is another volume in KTAV Publishing House's series of reprints in the field of Biblical Studies. The book first appeared in 1923 as an outgrowth of the author's article on Semitic symbolism in Hastings' *Encyclopedia of Religion and Ethics*. Given the present great interest in myth and symbol and their significance for Old Testament studies, this is a timely volume.

As is characteristic of this series, a prolegomenon by a current author opens the work. Herbert G. May has contributed a lengthy and helpful introduction. He notes the contributions to the subject in the years since the first printing and presents a cogent critique of the author's approach from the vantage point of fifty years.

Farbridge develops his topic in the following manner. The first chapter deals with the development of symbolism in general, and with that of Biblical symbolism in particular. A concept of straight-line evolution from lower to higher and lesser to greater is clearly evident. There follow three chapters devoted to specific Biblical symbols. The treatment of numbers is extensive. The significance of three, seven, ten and forty is discussed at length. The three remaining chapters deal

with the larger world of the Ancient Near East, first with the symbols used of the Mesopotamian pantheon, then those associated with burial and mourning; and finally, a chapter on miscellaneous symbols.

Criticisms of Farbridge's work are well summed up by May. The wealth of material which has come to light in the years since 1923 has shown that the significance of symbols is much more complicated than Farbridge thought. It is also clear that he was too much enamored of Frazer's idea that development of religion was the same all over the world and that principles which applied to one religion or culture necessarily applied to all. For example, his statement that zoomorphic deities were worshipped before anthropomorphic deities is an assumption which cannot be documented from the Ancient Near East. Especially in his chapter on numbers, many unfounded conjectures appear because of the author's faith in his principles. However, given May's prolegomenon to guide one around the pitfalls, the over-simplification of the book may be its greatest virtue. It will make a good introduction to the subject, free of the complexities which only confuse the beginner (and often the scholar).

John Oswalt

*Design for Discipleship*, by J. Dwight Pentecost. Grand Rapids: Zondervan, 1971. 130 pages. \$3.95.

Many Christians do not understand the meaning of "discipleship." Some have equated it erroneously with salvation, often making it a condition for becoming a Christian. In this volume the author has presented what he considers to be a Biblical doctrine of discipleship.

J. Dwight Pentecost, Professor of Bible Exposition at Dallas Theological Seminary, is also the minister of the Grace Bible Church in Dallas, Texas. He is the author of four other volumes.

There is a spiritual progression in Christian discipleship. It begins with "the curious" who are learners of the truth of Christ. But "the curious" become "the convinced," who accept the truth of Christ's person and His words. Yet Christian discipleship is more than this. It involves "commitment." We become disciples when, convinced by the Word of God, we commit ourselves totally to Jesus Christ. Discipleship means the voluntary submission of one's self and life to the authority



of the Word of God as revealed by Jesus Christ.

Much of the book is devoted to a Biblically-based discussion of the requirements of discipleship. These may be summarized in this manner:

1. Love is the New Testament badge of discipleship.
2. Christ has absolute authority over every area of one's life, including material possessions, business, family life.
3. The disciple is a man of prayer.
4. The disciple is a servant.
5. The ministry of the disciple is to communicate to others about Jesus Christ.
6. The preeminent thing in Christ's call to His disciples was personal intimate fellowship with Himself.
7. Discipleship necessitates a willingness to suffer the hatred of the world for Christ's sake.
8. In the final reckoning, the disciple will be found to have been faithful.

Frank Bateman Stanger

*Process Philosophy and Christian Thought*, by Delwin Brown, Ralph E. James, Jr., and Gene Reeves (editors). New York: Bobbs-Merrill Co., 1971. 495 pages. \$6.95 (paperback).

The Process Philosophy was thought, especially in the 'forties and 'fifties, to afford a bridge between the scientific world and Christian Faith. Much of its popularity rested upon the stature of Alfred North Whitehead, whose interest in religious matters seemed to commend his general philosophical outlook to Christian theologians who were seeking a "natural theology" for our century.

This collections of essays pursues the question of the viability of the Process Philosophy in our decade. The writers apply the metaphysical categories of Whitehead to theological formulation. They raise most of the older problems, and some new ones of their own. Among the perennial problems are: the adequacy of *any* philosophical approach to theology, the personality of God, the too-close identification of 'God' with a nature

which seems ambiguous and amoral, and the question of ultimate origination of things.

In addition, the authors of the essays in this volume are concerned with such questions as the relation of Process Philosophy to faith, the question of evil, and the tension between human creative subjectivity and 'God' as a reality which in some sense transcends nature. The articles are well written, and in the main survey the works of Alfred North Whitehead and Charles Hartshorne. For the reader who wishes to understand the metaphysics of their positions, the work is valuable. Not all will find the Whiteheadian metaphysics adequate as a basis for religious faith in general, and Christian faith in particular.

Harold B. Kuhn

*The Doctrine of Merits in Old Rabbinical Literature. The Old Rabbinic Doctrine of God. I. The Names and Attributes of God. II. Essays in Anthropomorphism*, by A. Marmorstein. Reprints. New introduction by R. J. Zwi Werblowsky. New York: Ktav, 1968. 3 vol. in 1. XXVIII + 580 pages. \$14.95.

This reprint will be of considerable interest to the scholar, but too few Christians will sense the need for concern with old rabbinical concepts. The tendency of most Christians is to think of Judaism in terms of the Old Testament and/or biased allegations based on the ignorance of others. The literature of the ancient rabbis is closed because it has been ignored or because it demands the "high price" of studying Hebrew.

Jewish theology is not monolithic, but must, as Professor Werblowsky, indicates in the prolegomenon, "be qualified with reference to the period, place and circle in which the theological notions under discussion were actually enunciated." Even within the Rabbinic period, the material is vast, and there are differences between the Tannaitic teachers (i. e. teachers of the Mishnaic period) and those of the Amoraic period (i. e. of the post-Mishnaic period), "between South and North, between Palestine and Babylon, Alexandria and Jerusalem." Thus the reference to Rabbinic doctrines is not to a solidified system of thought.

Chapters of interest in the second volume of this three-in-one reprint deal with the pronunciation of the Tetragrammaton, the names of God in the Bible and Rabbinic synonyms for God. Christians will be interested that among the ninety-one synonyms catalogued is

אֲבִיבֵנוּ יְיָ (*Father in Heaven*).

This volume will probably have little attraction for anyone not capable of using Hebrew, but a study of the Rabbis ought to be appealing because of concern for the historical context of early Christianity.

William B. Coker

*Theological Dictionary of the New Testament*, Volume VII. by Gerhard Friedrich. Translated by Geoffrey W. Bromiley. Grand Rapids: Eerdmans, 1971. 1104 pages. \$25.00.

The publication by Eerdmans of the seventh volume of Kittel brings the English edition within seven years and one volume of the German. Again the translator-editor and the publisher are to be commended for the high priority given to this project.

The volume, which covers only the letter Σ, is the third of the post-war volumes and, more than any of the others, takes into account the evidence of the Dead Sea Scrolls. Of the thirty-six scholar-contributors, fully one-third contributed to the first volume. Interestingly enough, this is the first volume to be without the outstanding philological talents of Rudolf Bultmann. On the other hand, one-third of the contributors appear for the first time in this justly famous work. It continues to be a "German" work, not utilizing the recognized philological skills of C.F.D. Moule, *et.al.*

Among the more significant articles are those on Σνδδουκνιος by R. Meyer who derives the term from Zadok, twin articles by Eduard Schweizer on σαρξ and σωμα (both articles leave us waiting for the final volume where the theological significance of these terms will be discussed in the article on ψυχη); Σων (Ιερουσαλημ) by Fohrer and Lohse; σημειον by the venerable K.H. Rengsdorf; συναγωγη by Wolfgang Schrage; and finally the useful material under συν-μετα, including more than a dozen compound words relating directly to Pauline Christology.

Occasionally one observes a kind of lack of proportion or perspective as for example in the article on σοφια, which runs to more than sixty pages. But only ten discuss the New Testament expressions!

Philology remains one of the starting points in biblical theology, and in spite of certain valid criticisms against Kittel, his work remains one of the great source books for biblical study. If it is imperfect, it is only because finite men have produced it. If it is at times harmful, it is only because finite men use it. Like every other reference work, it is to be used with discernment. But this caveat must not turn one away from Kittel. Sell your \_\_\_\_\_, and buy the volume.

Robert W. Lyon

*Listening to the Church*, by Virgil Wesley Sexton. Nashville: Abingdon, 1971. 158 pages. Price: \$2.75.

The significance of this book is that it attempts to reveal what "the grass roots" in a major denomination is thinking today. The importance of the material is reenforced by the widely-representative response upon which it is based. Responses were received from eighty-two of the eighty-three United Methodist Annual Conferences. Over 22,000 survey instruments were used. Though they were designed for individuals, about sixty percent were used as a basis for group discussion and response. Reporting groups ranked in size from six to over three hundred. A church leader observed that this has been the widest response ever known in Methodist denominational circles.

Chapters 1 and 2 present some general observations drawn from months of studying and discussing the responses to the survey instrument.

Chapters 3 and 4 discuss general trends in the thinking of United Methodists about religious and ethical issues, viewed both personally and socially.

Chapters 5 and 6 deal with what United Methodists deem sharp issues.

Chapters 7 and 8 focus on denominational needs in particular. What do United Methodists think about their own denomination? What needs to be done within the denomination itself?

Chapter 9 discusses issues in the church which may now be considered dead and also specific concerns which must be dealt with *now*.

In the light of responses to the survey, a closing chapter enumerates seven emerging priorities: (1) commitment, nurture, and renewal; (2) a better style of denominational operation; (3) theological reflection and witness; (4) concerns for persons; (5) concerns for justice and development; (6) cultural concerns; (7) human survival concerns.

This volume is "must" reading for laymen, ministers, administrators, and theological educators who "operate" within the framework of United Methodism and Wesleyan theological emphases. Incidentally, it contains some "jabbing" material about the gap which now seems to exist between the local church and the theological seminary.

The book reenforces what this reviewer believes to be valid spiritual and ecclesiastical presuppositions. (1) The Church is responsible for taking an honest, realistic look at itself. (2) Such an evaluation of itself must not lose the New Testament note upon "commitment" as the distinguishing characteristic of the Church as a redemptive agency. (3) The mere discovery of weakness and needs in the Church is not sufficient ground for immediately seeking the abolishment of the Church as an institution. (4) For the Church, as for any other contemporary institution, renewal will come only through the acceptance of and adjustment to accelerating change in the world. (5) The future of the Church is dependent upon a proper focus and an authentic set of priorities.

Frank Bateman Stanger

*The New English Bible Companion to the New Testament Oxford and Cambridge*, by A. E. Harvey, Oxford University Press and Cambridge University Press, 1970. 850 pages. \$9.95.

The author, formerly of Christ Church, Oxford, has made available a very useful study manual to be used along with the reading of the NEB. Initiated at the suggestion of C. H. Dodd, chairman of

the NEB committee, the book is designed primarily for laymen.

In some respects this work is much like a one-volume commentary, but it is without the usual general (or introductory) articles found in such commentaries. The reader is given a maximum amount of comment on the text itself, which after all is what a commentary should be. The amount of space given to each book seems judicious, although at one point, viz., the synoptic gospels, a particular critical theory comes through. One notes that the commentary on Mark extends for 111 pages while that for Luke only 78 pages. This, however, is not a criticism of the work, since it is really unnecessary to discuss in detail in each gospel material that is common to two or three of them. At times the comment reflects an acceptance of widely held critical views, as, for example, in Mark 4:12ff where the interpretation of the parable is regarded as non-dominical and at variance with the real or at least original meaning of the parable. Unfortunately we have become used to this type of note, even though worthy scholars have challenged the assumptions. The author's comment is, however, typical of the theological orientation of the entire work. On the whole this volume can be useful in many ways to the beginning student. It includes a number of clear, yet simple, maps for both the gospels and Acts, but is otherwise free of additional "aids" such as bibliography and indices.

Robert W. Lyon

*Contemporary Old Testament Theologians*, edited by Robert B. Laurin. Valley Forge, Pa., Judson Press, 1970. 223 pages. \$8.95.

This anthology, edited by Robert Laurin of the American Baptist Seminary of the West, is apparently designed primarily for the classroom, but it will no doubt find broader use. Each of the seven essays surveys the thought of a major Old Testament theologian, describing in turn the arrangement and content of Old Testament theology, the relationship between faith and history, and the relationship between the Old and New Testaments, as developed by the theologian under consideration. This treatment is then generally followed by a short critique and a selected bibliography. Theologians included are von Rad, Eichrodt, Procksch, Vriezen, Jacob, Knight, and Imschoot. Essayists range from G. Henton Davies of Oxford to David Hubbard of Fuller Seminary, as well as editor Laurin.

Reaction to this collection will be mixed. It would perhaps find wider acceptance and use if it had not been published, written and edited entirely by Baptists. The essays vary greatly in length, quality and concerns. Still the book does fulfill an important function in allowing the reader quick access to an overview of the major approaches taken to Old Testament theology today. If not used to avoid study of the theologians themselves it may help both students and pastors to achieve a theologically profound synthetic view of the Old Testament. Anything that will contribute to the achieving of this goal is to be welcomed.

Donald W. Dayton

*The Concordia Pulpit for 1972.* St. Louis (Mo.): Concordia Publishing House, 1971. 317 pages. \$7.95.

This volume of sermons for the Church Year is based upon Biblical characters. Twenty Lutheran clergymen contribute 72 sermons in all. An examination of the whole reminds one of Karl Barth's remark, "In preparing a sermon, the preacher has the Bible in one hand and the daily newspaper in the other." The sermons are steeped in the historic faith and focused on the contemporary scene. Someone has said that to get an idea across you must wrap it up in a person. Here Joshua, Stephen, Judas Iscariot and a host of others come to life. Moreover, a freshness and directness often accompanies flashes of disturbing truth; illustrations of intensely human interest often vivify the abstract; and the spirit of evangelicalism pulsates throughout. The variety of approach used by the several preachers should itself make an interesting study. Clarity of sermon outline facilitates comprehension. This volume will prove resourceful not only in preaching on the Church Year but in preaching on Biblical characters.

James D. Robertson

*Come Help Change the World*, by Bill Bright. Old Tappan: Revell, 1970. 207 pages. \$4.95.

Campus Crusade for Christ is one of the most dynamic evangelistic movements in our time. Today more than two thousand full-time staff conduct various crusade ministries around the world, and the work is growing. These twentieth-century Christian revolutionaries are out to fulfill the great commission in our generation. If one would know how they intend to do it, let him read this book.

Written by the founder and director of the movement, here is the account of God's leading in this vision since its beginning more than twenty years ago. Bill Bright tells the story with candor and simplicity. It throbs with the excitement of a man who has discovered that with God nothing is impossible.

The secret of Campus Crusade's phenomenal growth is attributed by the author to three basic criteria: "(1) Dedication to exalting Jesus Christ and His cause in every circumstance; (2) a strong emphasis on the ministry of the Holy Spirit in the life of the believer; and (3) special, detailed, comprehensive training for every staff member." Few Christian organizations have succeeded so well in giving evangelism both spiritual motivation and practical implementation.

Doubtless this reviewer's reaction to the book is colored by his personal acquaintance with the movement. He knows many of the men and women who have invested their lives in this ministry; not a few have been his own students. They are among the most gifted, dedicated, joyous people one will ever find. It is to be hoped that many reading this book will feel its challenge to help change the world.

Robert E. Coleman

*Tradition: Old and New*, by F. F. Bruce. Grand Rapids: Zondervan, 1970. 184 pages. \$2.95 (paperback).

The Free Church tradition has tended to view with suspicion every appeal to the authority of the past, and has caused the Church, at times at least, to cut herself off from the funded experience of other generations. Professor F. F. Bruce has taken a new look at the question of the manner



in which Evangelicals should view the wisdom of the past, especially of biblical times. The slogan "back to the Bible" sounds persuasive; but it may be asked whether any generation, and particularly ours in this fast-moving world, is in a position to build "from the ground up" in matters theological and religious.

This well-written volume reminds us that the term 'Tradition' is a much broader and more pervasive one than we like to admit. Thus, the Bible itself is shown to embody 'tradition', while the "living voice of the Church" is heard far more extensively in free-church Protestantism than is commonly thought. Professor Bruce appeals largely to the verdict of history, of which the voice of the Church through the ages is, of course, a part. He does raise the question, of precisely how the history of the Church in past epochs is to be related to contemporary understanding and interpretations of history in general.

This work, although compressed into 184 pages, contains a vast amount of research materials and indicates a massive grasp of the data which are involved in the larger question of tradition and its prevalence in the Church, even in those cases in which tradition is outwardly discounted. Professor Bruce places himself within the line of "biblicist" scholars, and in general gives assent to "traditional" understandings of such critical questions as the authorship of the Pastorals. He has given a landmark study in the historic rootage of the Christian movement, and calls for recognition and appreciation of elements largely taken for granted.

Harold B. Kuhn

*The Roots of Fundamentalism: British and American Millenarianism 1800-1930*, by Ernest R. Sandeen. Chicago: University of Chicago Press, 1970. 328 pages. \$12.00.

Ernest R. Sandeen teaches history at Macalester College in Saint Paul, Minnesota. For some years now we have heard rumors of the existence of this book in manuscript form. In 1967 we were tantalized by a chapter published as an article in *Church History* (Vol. 26, pages 66-83)

entitled "Toward a Historical Interpretation of the Origins of Fundamentalism." This article was deemed of sufficient interest to be reprinted in the Facet Books Historical Series as *The Origins of Fundamentalism* (Philadelphia: Fortress, 1968). Now at last we have the whole book and our views of the nature of fundamentalism must be radically reshaped.

Sandeem objects to the usual interpretation of fundamentalism in which it is viewed primarily as a controversy of the 1920's caused by conservative reaction to theological liberalism. Instead he argues that this controversy was merely an event late in the career of a theological movement dating back into the 1820's. This theological movement he terms millenarianism (i.e. premillennialism in the more usual modern terminology). Sandeen traces the rise in Britain of millenarianism and its impact on the American scene; special attention is given to the rise of dispensationalism and to its founder, John Nelson Darby. He argues that a common commitment to Biblical literalism led to at least a temporary alliance between millenarianism and the Princeton theology associated with B. B. Warfield and others. It is this period which saw the zenith of the movement and which was the background of the publication of the *Fundamentals*, the rise of the Bible Conferences, and the impact of the Bible Institute as an institution in American life. This consensus began to disintegrate in the early 1900's and degenerated into the acrimonious controversy of the 1920's.

This sketch, to the extent that it can be substantiated, has several important implications. The author recognizes the basic theological character of fundamentalism and suggests that it cannot be viewed as merely a rural or conservative reaction to urban, liberal Christianity. But at the same time it challenges the claim of the Princeton Theology to be nothing more than Apostolic or Reformation theology. Sandeen documents several shifts away from the Westminster Confession. Similar implications are drawn for the millenarian movement as a whole.

Here is a book that demands attention. The American church is still caught in the aftermath of the Fundamentalist-Modernist Controversy. Anything that helps us to understand this situation should be welcomed. This is especially true when the analysis is as helpful and insightful as this one is. The value of this book for further research is strengthened by an excellent 25-page bibliography and bibliographic essay.

Donald W. Dayton

*Ellicott's Bible Commentary*, In one Volume. Grand Rapids: Zondervan, 1971. 1244 pages. \$8.95.

Another one-volume Bible Commentary has been added to the list. It represents a condensation of the original eight-volume work published nearly a century ago, and esteemed by Bible students through the years.

Ellicott, linguist, exegete, and historian was an Anglican divine who became Bishop of Gloucester. The original set comprised not only Ellicott's own incisive comments but those of twenty-nine other scholars—such men as F. W. Farrar, Alfred Plummer, W. F. Moulton, and William Sanday.

The approach is conservative throughout, the whole reflecting deep regard for the Bible as the Word of God. The one-volume edition represents careful analysis, critical selection, and condensation of some 5,000 pages of text. The editor lets the commentators speak for themselves, foregoing any attempt at reconciliation of divergent points of view. In some instances, the language has been modernized, statements of archeological and manuscript natures have been checked against recent scholarship, and the number of cross-references has been enlarged. Although the inherent limitations of a single-volume Bible commentary must of course be reckoned with, this verse-by-verse exposition should be an excellent research aid for ministers and church school teachers. Dr. Bowdle holds degrees from Princeton and Union (Va.). He is presently Professor of History and Religion at Lee College, Cleveland, Tennessee.

James D. Robertson